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MARCOLIO UTH



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DESCRIPTIVE LIST  
OF  
SYRIAC AND KARSHUNI MSS.  
IN THE  
BRITISH MUSEUM  
ACQUIRED  
SINCE 1873.

BY  
G. MARGOLIOUTH, M.A.  
ASSISTANT IN THE DEPARTMENT OF ORIENTAL PRINTED BOOKS AND MSS. ;  
FORMERLY TYRWHITT HEBREW SCHOLAR.

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## NOTICE.

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THE MSS. described in the present List were, for the most part, purchased for the Museum by Dr. Budge, Keeper of the Egyptian and Assyrian Antiquities, in 1889 and 1890, at Mōṣul, Alkōsh, and the Tiārī district. Prior to these dates about fifty volumes had been acquired, and several other volumes have been subsequently brought from Urmī and the neighbourhood. It will be seen that, besides a strong element of the classical literature of the Syrians, this collection contains a large number of works written in Karshūni, and that it also includes several volumes of Chaldaean (Roman Catholic) theology. Special attention may be drawn to the examples of modern Syriac literature contained in the collection (see more particularly Or. 4422 and 4423).

The student may note that the S.P.C.K. collection of Syriac and Karshūni MSS. at Cambridge, and also the Sachau collection at Berlin, are in many respects similar in character to the present MSS. This collection has also more features in common with the Oxford and Paris Syriac and Karshūni MSS. (see the

Catalogues of the late Dean Payne Smith and M. Zotenberg) than with the Syriac MSS. of the British Museum described in the Catalogue of the late Professor Wright.

Thanks are due to Mr. W. E. Crum, as well as to several members of the Museum staff, for much valuable help in the identification of the less-known names and titles occurring in the List.

ROBERT K. DOUGLAS,

*Keeper of the Department of Oriental  
Printed Books and MSS.*

April, 1899.

DESCRIPTIVE LIST  
OF  
SYRIAC AND KARSHUNI MSS.

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**Or. 1240.** A number of fragments :—1. St. John i. 31—45 in Ethiopic, Syriac, Coptic, Arabic (in the Syriac character), and Armenian. Paper. xiiiith—xivth Century. The single extant leaf is very much mutilated, and of the Ethiopic part only a few letters remain.—2. Several mutilated vellum leaves of the xiith—xiith Century, containing fragments of homilies.—3. Part of a vellum leaf, in two columns, containing portions of hymns. Jacobite writing of the xth—xith Century.—4. An Armenian fragment on vellum, containing a portion of a homily. xiiiith—xivth Century.

**Or. 1272.** A collection of fragments :—1. Fol. 1, a leaf of the Gospel of St. John, containing ch. xvi. 7 (first word, ασθαλ)—20 (last word, αδυκ), in a large beautiful Estrangēlā of the vith Century. It really belongs to the Brit. Mus. MS. Add. 14,455<sup>a</sup>, its position in that MS. being between the last two leaves.—

<sup>a</sup> The leaves noted will now be embodied in Add. 14,455 and 14,552 respectively.

2. Foll. 2—5, containing portions of the Homilies of Cyril of Alexandria on the Gospel of St. Luke, in a flowing hand of the viith or viiith Century. The contents of these leaves, which properly form part of Add. 14,552<sup>a</sup>, were published by the late Prof. William Wright in 1874.—3. Fol. 6, a leaf (of apparently the viith Century) belonging to a collection of Homilies, the heading on the verso being . *ܒܼܻܻܻ ܒܻܻܻܻ ܒܻܻܻܻ* ; see Or. 2732.—  
 4. Foll. 7 and 8, part of a MS. containing prayers in commemoration of saints; ixth or xth Century.—  
 5. Fol. 9, a viith or viiith Century fragment of the Gospel of St. Matthew in the Peshitta version (parts of chs. xix. and xx.).—6. Foll. 10—12, three different mutilated fragments, the first (apparently part of a homily) being written in a beautiful Edessene Estrangēlā of probably the vith Century.

**Or. 1300.** The fourth volume of the Homilies of the Priest Emmanuel bar Shahhārē on the Hexaemeron, or six days of Creation, composed partly in heptasyllabic and partly in dodecasyllabic metre. The original number of homilies belonging to this part was twenty-eight, but the second is wanting. See Wright's Syriac Catalogue, pp. 231, 232; also Or. 4072. Paper, foll. 198. Folio. Dated A.GR. 1996 (A.D. 1685).

**Or. 1592.** The Book of Psalms in the Peshitta version; imperfect at the beginning and the end. Paper, foll. 78. Small 4°. xvith Century.

**Or. 1593.** A treatise on Chemistry and Natural Philosophy, composed partly in Syriac and partly in

<sup>a</sup> See note on p. 1.

Arabic (Karshuni). Paper, foll. 49. Sm. 4°. xvth Century.

**Or. 1594.** A Dictionary of the Syriac language, perhaps a recension of that of Ebdochus (*Eύδοξος*) ; imperfect at the beginning and end. Paper, foll. 73. Sm. 4°. xvth Century.

**Or. 2084.** The Prognostics of Daniel (אָנָּבָה אֲלֵי נְבָתָה לְאַבְּגָרָה גְּנוּזָה); two tracts on the prognostics from convulsions (אֲמֹתִים), the title of the second being: אֲמֹתִים עֲלֵי עַדְלָה גְּנוּזָה אֲמֹתִים אֲמֹתִים; the riddles of John Azrak, Bishop of Hīrtā ; a Syriac recension of Aesop's Fables (62 in number ; compare S. Hochfeld's "Beiträge zur Syrischen Fabelliteratur," where only 60 are given) ; and several smaller pieces. Paper, foll. 68. 8°. Dated A.G.R. 2067 (A.D. 1756).—Appended are fragments (foll. 69—80) of a work on the interpretation of various dreams, in modern Syriac, belonging to the xixth Century.

**Or. 2287.** Fragments of the Gospels of St. Mark, St. Luke, and St. John, of the Acts of the Apostles, the Epistle of St. James, and the Pauline Epistles. Peshitta version. Vellum, foll. 79. Folio. viiiith or ixth Century.

**Or. 2288-9.** A large portion of the New Testament according to the Peshitta version. Vellum, foll. 91 and 107. Folio. ixth or xth Century. The last three leaves of Or. 2289 contain fragments of Judges (xiii. 8 sqq.), 1 Samuel (vi. 15 sqq.), and Ruth (i. 16 sqq.).

**Or. 2290.** The Psalms according to the Peshitta version.

Paper, foll. 186. 8°. Dated A.GR. 2158 (A.D. 1847).

**Or. 2291.** The four Gospels according to the Harklensian version, accompanied by an Arabic translation; imperfect. Paper, foll. 150. Regular but rather inelegant writing of the xiith—xiiiith Century.

**Or. 2292.** A Nestorian Lectionary from the Pauline Epistles; imperfect. Paper, foll. 92. Bold writing of the xivth—xvth Century.

**Or. 2293.** A collection of Anaphoras (including those of the Apostles; John, Bishop of Harran; Xystus, Bishop of Rome; Basil, Bishop of Bagdad (also known by the names of Philoxenus and Lazarus bar Sābhēthā); and Jacob of Serūg. The Anaphoras are preceded by introductory portions ( $\pi\rhoοi\muα$ ) and followed by concluding hymns ( $\kappa\alpha\deltaι\alpha$ ), which are partly in Syriac and partly in Arabic (Karshuni). Leaves are wanting at the beginning and the end, and also after fol. 98. Paper, foll. 144. Dated (on fol. 116a) A.GR. 2041 (A.D. 1730).

**Or. 2294.** Another collection of Anaphoras (including those of John bar Ma'danī, also known as Aaron bar Ma'danī; Xystus, Bishop of Rome; and Abraham  $\kappa\alpha\deltaι\alpha$ ), accompanied by the usual introductory and concluding portions; and also containing short services in connection with new vessels for the altar, &c. Partly Karshuni. Paper, foll. 139. Two different hands; dated A.GR. 2016 (A.D. 1705).

**Or. 2295.** Another collection of Anaphoras (including those of James, the Brother of the Lord; the twelve

Apostles; Julius of Rome; Matthew the Shepherd; Peter of Callinicus; Gregory Nazianzen). Imperfect. Paper, foll. 159. Dated (on fol. 129a) A.G.R. 1793 (A.D. 1482).

Or. 2297. The first part of a Choral Service-book. The title appearing in the heading of fol. 1a is: **ରାଜବ  
ପିତ୍ତମାନ ମୁଦ୍ରା ରାଜବ ରାଜବ ଲକ୍ଷ୍ମୀନାରାଯଣ**  
**ଲକ୍ଷ୍ମୀନାରାଯଣ ରାଜବ ମୁଦ୍ରା.** Paper, foll. 320. Folio. The volume is made up of fragments in different hands belonging to the xvth and xviith Centuries. A number of leaves are more or less mutilated.

**Or. 2298.** A fragmentary Service-book (~~ሥነ ሂጋ~~) for the festivals. Paper, foll. 282. Folio. Written in two different hands of apparently the xvth Century, and supplemented by a hand of the xviith Century.

Or. 2299. **ܩܾܻܵܶܰ ܩܹܻܵܰ**, a Nestorian Service-book used at the commemoration of the three days' fast of the Ninivites. Imperfect. Paper, foll. 134. 8°. Dated A.GR. 1560, A.H. 646 (A.D. 1249).

**Or. 2300.** Another imperfect copy of the *ରକ୍ଷଣା* *ରକ୍ଷଣା*. xiiith Century. Foll. 133—161 (bearing the

title **ରାଜ୍ୟକାଳୀନ ରଚନାରାଜ**) are in a different hand, dated A.GR. 1793 (A.D. 1482). Paper, foll. 161. 8°.

**Or. 2301.** A Choral Service-book (part of the ~~τετραπλόος~~), containing various kinds of hymns for festivals. Imperfect. Paper, foll. 117. Large 8°. xvth—xvith Century.

**Or. 2303.** The same work as the preceding. Paper,  
foll. 88. Folio. Written in a Nestorian hand of the  
sixth Century.

**Or. 2304.** A collection of Hymns by Gabriel Kamsā, Metropolitan of Mosul; Khamīs bar Kardāhē, whose hymns are known under the title of **ܩܲܵܶܵܶ** (see e.g. Badger, "The Nestorians," ii. 24); and others. Paper, foll. 178. Large 8°. Dated A.G.R. 2188 (A.D. 1877).

**Or. 2305.** Metrical Discourses illustrative of the tenets of the Nestorians; partly in heptasyllabic and partly in dodecasyllabic metre. Probably composed by John bar Zō'bī (see Wright's "Syriac Literature," p. 258). Imperfect. Paper, foll. 149. Large 8°. xviiith Century.

**Or. 2306.** The works ascribed to Dionysius the Areopagite, accompanied by the introduction and explanatory notes of Phocas bar Sergius of Edessa, and other writers. Paper, foll. 178. Folio. Copied A.GR. 1859 = A.D. 1548 (fol. 178a) from an ancient codex on vellum which was dated (fol. 17a) A.GR. 1078 (A.D. 767).

<sup>a</sup> Compare Cambridge Add. MS. 1981 (S.P.C.K. collection), fol. 40b.

Or. 2307. A collection of theological tracts (partly in Karshuni), including Confessions of Faith by Jacob of Edessa, Philoxenus of Mabūg, and the Maphrian Gregory ; a brief sketch of sacred history, by Jacob of Edessa (Jacobus Karshuniensis de Historia Sacra . . . et alibi / Karshuniensis); a tract on the Holy Eucharist, by Dionysius bar Salībi ; see also Or. 4403, fol. 30a. Paper, foll. 46. 8°. Different hands of the xviiith Century.

Or. 2308. A treatise concerning the Children of Light, in seven **كِتَابَاتٍ**, by Abu'l Ma'ānī (at the end, fol. 31b, **إِنَّمَا يَعْلَمُ اللَّهُ الْعَلِيُّ**).—An Epistle on the Holy Eucharist, by the same author. Both these works, apparently, also in Sachau's Verzeichniss, 198 (182). See the Oxford Catalogue of Syriac MSS., under "Aziz Bar-Sabto.... Ignatius VII., patriarcha Turabdensis."—Confessions of Faith, &c.—The MS. is imperfect. Paper, foll. 66. 8°. Dated (fol. 31b) A.GR. 1999 (A.D. 1688).

**Or. 2309.** Accounts of eleven Church-councils, beginning with the first Council of Nicaea, and ending with that of Florence: accompanied by extracts from the Annals of the Church of Rome. The contents of the MS. are identical with **የኢትዮጵያ የቅርቡ የአዲስ አበባ ማኅበራ**, published [by P. Bedjan] at Paris, in 1888. The Syriac translator was Joseph, Metropolitan of Amid. (See also Or. 4070.—Appended are (fol. 176 sqq.) an account of two Apostolic Councils, ordinances of individual Apostles, and the canons of a synod held by the Nestorian Church in the year 1629 of the Greeks (A.D. 1318).—Both parts of the MS. are imperfect. Paper, foll. 215. 8°. xviith Century.

**Or. 2310.** The Canons of the Council of Nicaea, followed by questions and answers on various theological subjects by Timothy **ጥመሪስ የዕድል አበልዎስ** (Timothy I.?), Theodore of Mopsuestia, and others. Papers, foll. 153. 8°. A.G.R. 2068 (A.D. 1757).

**Or. 2311.** A large portion of the fourth part of the "Illustrations of the Book of Paradise" (probably composed by the monk 'Anān Yēshu'), beginning in the middle of section 46, and ending near the beginning of section 261. (See Wright's Catalogue, p. 1078, col. 2.) The writing is often blurred, and many leaves are damaged. Paper, foll. 168 (with two columns to a page). Large 8°. A bold regular hand of the xiith Century.

**Or. 2312.** The works of Isaiah of Scete (foll. 1—53a), and of Evagrius [Ponticus] (fol. 53b to the end). Both parts are fragmentary. Paper, foll. 182, with two columns to a page. 8°. A regular hand of the xvth—xvith Century.

**Or. 2313.** The Testimonies (**የአዲገንዬ**) of the Prophets (Jeremiah, Daniel, Ezekiel, &c.), followed by a tract entitled **የአዲገንዬ ተስፋ ስል የዕድል ማዣ** **የአዲገንዬ መልያ ተስፋ ስል የአዲገንዬ**, and other theological pieces. Imperfect.—Appended is a fragment of the story of Ahīkar (fol. 172 sqq.); see also Or. 2326.—Paper, foll. 180. 12°. Nestorian writing of the xvith—xviith Century.

**Or. 2314.** The smaller Grammar of John bar Zō'bī. Imperfect. (See Wright's "Syriac Literature," p. 259.) Paper, foll. 164. 8°. Probably xvith Century.

**Or. 2315.** The Syro-Arabic Lexicon of Yēshū' bar 'Alī.  
Paper, foll. 202. Folio. xviith or xviiith Century.

**Or. 2316.** [بِلْهَانَةِ الْمَوْلَى الْمُرْسَلِينَ وَالْمُنْذَرِينَ  
بِالْمَوْلَى الْمُرْسَلِينَ وَالْمُنْذَرِينَ وَالْمُنْذَرِينَ  
بِالْمَوْلَى الْمُرْسَلِينَ وَالْمُنْذَرِينَ وَالْمُنْذَرِينَ]  
i.e. the histories and edifying  
(lit. useful, helpful) events of the holy men and  
monks who lived, generation after generation, in the  
holy monastery of Beth 'Ābhē, composed by the saintly  
Mār Thomas, Bishop of Margā. Imperfect. Published,  
with an English translation, by E. W. Budge, under  
the title of "The Book of Governors," in 1893.—  
A fragment (fol. 149) of an introduction to a history  
of martyrs, followed by a history of the martyrdom  
of Simeon bar Šabbā'ē and his companions (بِلْهَانَةِ  
الْمَوْلَى الْمُرْسَلِينَ).—A history of Joseph, son of Jacob,  
ascribed to Basil of Cesaraea. Imperfect. See also  
Or. 4528. A portion of this work was published by  
Magnus Weinberg, from a Berlin MS., in 1893, and the  
rest by S. W. Link in 1895.—Paper, foll. 188. Folio.  
xviith—xviiith Century.

**Or. 2317.** A volume (imperfect at the beginning and end, and also having lacunae after foll. 2, 89, 121) containing a certain number of hymns and prayers for various occasions; an epistle of Mār Elias, Metropolitan of Nisibis, on حدث العالم ووحدانية الخالق... وتنزيليات الأقانيم<sup>a</sup> (fol. 39b); a paradigm of the Syriac verb نَهَبَ, Arabic نَهَبَ, in all its parts (fol. 11b); a divinatory tract, showing how to find out, by means of the letters ح — ح, whether

<sup>a</sup> See Assem., B. O., iii. 270; ii. 487.

a wish will be realized or not (fol. 85*b*) ; another divinatory tract, concerning one who has disappeared, a sick person, and a fugitive.—Nearly the whole of the MS. is in the Arabic language, but the character used is partly Syriac. Different hands of the xviiith Century, some portions being dated A.GR. 2017 (A.D. 1706) and A.GR. 2027 (A.D. 1716). Paper, foll. 127. 8°.

**Or. 2318.** The Ethics of Gregory Bar-Hebraeus, in Karshuni. Comp. Rosen and Forshall, *Codices Syriaci*, lv., and Zotenberg's Paris Catalogue of Syriac MSS., no. 247; also Sachau's *Verzeichniss*, 313 (2). See also Or. 4409. Paper, foll. 184. Large 8°. Dated A.GR. 1995 (A.D. 1684).

**Or. 2319.** A Jacobite Lectionary from the Gospels, with extracts from the exegetical works of John Chrysostom, Cyril of Alexandria, and other commentators. Karshuni. Paper, foll. 357. Folio. Dated A.GR. 2061 (A.D. 1750).

**Or. 2320.** حَدِيثُ الْمَهْدَى، a work illustrative of the principles of the Christian Faith, according to the tenets of the Jacobite Church; composed by Abu Naṣr Yuhanna (Yahya) ibn Ḥarīr, of Tagrit. The 31st chapter of this work (في الْكِتَابَةِ) has been edited by Dr. Cureton (issued by Wright in 1865) from a Bodleian MS., which also gives the fuller title of the work as كِتَابُ الْمُصَبَّاحِ الْمُرْشِدِ إِلَى الْفَلَاحِ وَالنَّجَاحِ الْهَادِي مِنَ التَّيَّّبَةِ النَّجَاةُ، rendered into English by “The Lamp that guides to Salvation.” See Ibn Abi Usaibiah, vol. i., p. 243, where the author is stated to have been alive A.H. 472 (A.D. 1079-80); cf. Assemani-Mai, *Cat. Codd. Vat. (Scriptorum veterum nova collection,*

tom. 4, part 2), p. 212. Paper, foll. 224. Folio (two columns to a page). Dated A.GR. 2030 (A.D. 1719).

Or. 2321. Letters (in Karshuni) of Cyril of Alexandria (two to Nestorius, and one to **አዲስ ቅድስት የዕለታዊ ዘመንና መ. ንጂዜና መ. ንጂዜና**, fol. 58b), and part of his Commentary on the Pentateuch (fol. 62b).—Homilies (also in Karshuni) of Athanasius, Patriarch of Jerusalem, Athanasius of Alexandria (one, fol. 39b), and **ባርከልድያክ**, Patriarch of Antioch (one); see Assem. B. O., ii., pp. 302, 303. Paper, foll. 139. 8°. xviiith—xixth Century.

**Or. 2323.** A volume of Sermons, in Karshuni, by Ignatius Shukrullah, Patriarch of Antioch in the latter half of the xviith Century, or another of about A.D. 1730 (see Wright's Syr. Cat., p. 900, col. 2; Rosen and Forshall, p. 109, col. 1). Paper, foll. 202. 8°. Dated A.GR. 2112 (A.D. 1801).

Or. 2324. تسهيل المذاق في الطب الخ. a medical work by Ibrāhīm ibn ‘Abd al-Rahmān.—A work, in 35 chapters,

<sup>a</sup> Another copy is Or. 4092 (p. 29).

treating on **جَرْكَلَاتُ الْمَلَائِكَةِ وَالْمَلَائِكَةِ الْمُهَمَّاتِ**  
**وَالْمَلَائِكَةِ الْمُنْزَلَاتِ**, ascribed to Jacob of Edessa  
(fol. 128b). — Two astronomical treatises (**كَرْتَابَةُ**  
**مَلَائِكَةِ**, in 60 chapters, fol. 197a, and (?) **كَرْتَابَةُ**  
**مَلَائِكَةِ الْمَلَائِكَةِ وَفِيلِقَةِ**, a compendium  
of the **كَلِيلَةُ الْمُنْذِرِ وَالْمُنْذِرُ كَرْتَابَةُ**, fol. 241a).  
— All these works are in Karshuni, though the title of  
the first is in the Arabic character. Paper, foll. 260.  
8°. Written in two different hands, the second portion  
being dated A.G.R. 2110 (A.D. 1799).

**Or. 2325.** **مَكَالَاتُ إِنْسَانٍ وَمَكَالَاتُ**, a Karshuni theological treatise in eight *Makālāt*, composed  
by Mār Basilius, i.e. the Maphrian Shimeon al-Turānī  
(**مَفْرِيَّاتُ إِنْسَانٍ مَكَالَاتُ شِيمَعْنَى تُورَانِي**). See  
also Or. 4426. Paper, foll. 138. Dated A.G.R. 2111  
(A.D. 1800).

**Or. 2326.** A Karshuni collection of works in the following order:—The “Natural History” known by the title  
of “Physiologus” (imperfect at the end). Homily of St. Chrysostom on Repentance (fol. 51a).—The con-  
cluding lines (fol. 65a) of a tract entitled **مَنَاجَاتُ مُوسَى**,  
written in the Arabic character, the Karshuni copy  
being preserved in Add. 7209, fol. 213b sqq. See Rosen  
and Forshall, Codices Carshunice, p. 111.—The story  
of Haikar or Ahikar (fol. 65b; imperfect); compare  
the Syriac fragment contained in Or. 2313, foll. 172—  
180.—Story of the Picture of Christ revealed to the  
deacon Philippus. — Paper, foll. 105. 8°. Written in  
different hands, the first-named work belonging to the  
xixth, and the rest to the xvith Century.

Or. 2327. Revelation of St. Gregory [Thaumaturgus?] concerning punishments in the future life (አረትዥያ  
መልካም ከርስ ወንደቤት).—Miracles of the Virgin Mary.—Both works are in Karshuni. Fragmentary. Paper, foll. 83. 8°. Dated (fol. 8a) A.G.R. 1969 (A.D. 1658).

Or. 2343. The Marriage Services of the Nestorian Church.  
Imperfect. Written on paper, in a Nestorian hand of  
the xviiith Century.—A Manual of Confession, in  
Karshuni, translated, or adapted, from a Latin work,  
by Germanus Farhāt, the Maronite Bishop of Aleppo  
(**جَلِيلُ الْمَارُونِيُّونَ** **فَرَحَاتُ الْمَارُونِيُّونَ** **بَشْرُ الْمَارُونِيُّونَ**  
**كَلِيلُ الْمَارُونِيُّونَ** **فَرَحَاتُ الْمَارُونِيُّونَ**). A life and portrait of  
Germanus Farhāt are prefixed to the edition of his  
dictionary (**بَابُ الْأَعْرَابِ**).—European paper. xixth  
Century. The volume contains 125 leaves in all. 8°.

**Or. 2440.** A large fragment of a Jacobite Lectionary from the Gospels, the text being mainly taken from the Harklensian version. Vellum, foll. 126. 8°. xiith Century.

**Or. 2441.** The Syriaco-Arabic Lexicon of Hasan bar Bahlūl. Paper, foll. 400. Folio. Dated A.D. 1878.

**Or. 2450.** Hortatory compositions, in heptasyllabic

metre, on Christian life, character, and duties, composed by a monk whose name is not given. Some noteworthy parts of the collection are versified renderings of portions of the Proverbs, Ecclesiastes, and Ecclesiasticus.—Other pieces are exhortations (**אָמֵן** **אָמֵן**, fol. 160b) by John, a monk of the convent of St. Michael at Mosul; a similar piece by **אָמֵן כְּפָרֶת** (fol. 168b); and two stories of saints. Paper, foll. 180. 4°. Dated Teshrin, A.G.R. 1882 (A.D. 1570).

Or. 2732. A volume containing the Canticles or Biblical Hymns; prayers by Philoxenos of Mabūg, Isaiah of Scete, Isaac of Niniweh, Ephrem Syrus, and others; history of Marcus the Monk (ܡܪܩܘܣ ܣܘܪ ܐܝܣܛܲܰ) ; see Amélineau, Contes et Romans de l'Égypte Chrétienne, p. 55 sqq.; also see Wright's Cat. Index under "Mark, the Monk"; also Or. 1272); discourses of Ephrem Syrus, Isaac of Antioch, Jacob of Serūg, and others. These works, which are all in Syriac, are followed (fol. 164a sqq.) by prayers in Karshuni.—Paper, foll. 177. 12°. xviiith Century.

**Or. 3311.** A volume containing the following two Kar-

shuni works :—1. **መ.መ.ፋይ.ፋይ**, i.e. Stories of Saints, embracing the lives of **ፋ.ፋ.ፋ.ፋ.ፋ.ፋ.ፋ.ፋ.** (Joannes Eleemosynarius), by Leontius, Bishop of Neapolis in Cyprus (see Wright's Cat., p. 1113, col. 1), of **ፋ.ፋ.ፋ.ፋ.ፋ.ፋ.ፋ.** and other saints (fol. 44b), and of John of the Golden Gospel (fol. 58a).—2. (fol. 71a)

Or. 3335. لُبْرُوكْرُوسْ لُبْرُوكْرُوسْ, i.e. "Liber Splendorum," the larger Grammar of the Syriac language by Gregory Bar-Hebraeus. Paper, foll. 353. Sm. 8°. Dated A.GR. 1643=A.H. 733 (A.D. 1332).

Or. 3336. Five discourses (ܦܲܵܲܲܲ) on the Services of the Church for week-days and Sundays, by Gabriel Katraya (the same writer whose works are recorded by ‘Ebed-Yēshū’?; see Assemani, Bibliotheca Orientalis, vol. iii., pp. 172-3. The autograph of an earlier Gabriel Katraya (A.D. 615) is found in the Brit. Mus. MS. Add. 14,471; see Wright’s Syriac Catalogue, p. 53, col. 2). Paper, foll. 230. Sm. 4°. Dated A.GR. 1579 (A.D. 1268).

**Or. 3337.** A volume of miscellaneous contents, consisting chiefly of lives of saints, epistles, and liturgical portions. Among the pieces contained in the collection are an account of saints who lived in the time of Jeremiah the Prophet; the story of the repentant demons (ଓৱি... ওইসৰি... এবং একেজন এম্বেডেড

አዲስ አበባ); ሁኔታውን በተላለው ዘመኑዎች;  
መጋገሪቱ ገዢ ተወስኝ; ገዢ ተወስኝ of John, Metro-  
politan of Arbel; እቅዴንጂ ፊልዕ የሁኔታውን ዘመኑ  
የሚያደርግ ይረዳ በተላለው በተላለው ዘመኑ; a ተወስኝ  
of Yēshū'-yahb, Metropolitan of Arbel. Paper, foll.  
310. Sm. 8°. Dated (fol. 251a) A.G.R. 1834 (A.D. 1523).

**Or. 3372.** A Jacobite Lectionary (Philoxenian version, with Greek readings in the margin) from the Gospels, for the whole year. Imperfect at the end.—Prefixed are a table of lessons, and five miniatures executed in gold and colours, representing the Cross, the birth and baptism of Christ, His entry into Jerusalem, and the four Evangelists. There are also ornamental designs at the beginning of the sections. Vellum. Folio. Probably of the xiith Century. Dr. J. Lee's (?) bookplate at the end. (See Dr. J. Lee's "Oriental Manuscripts, purchased in Turkey," p. 22, no. 113; 2nd edition, p. 3, no. 6).

Or. 3636. ܐܲܝܼܰ . . . ܪܱܲܳܰܲܰ . . . ܱܲܰܲܰܲܰ  
ܱܲܰܰܰܰ, the Lives of Mār Yahb-alāhā and of Rabban  
Sauma. See the printed text. Paper, foll. 70. 4°.  
sixth Century.

Or. 3652. The **ܟܼܾܻ ݂ܻܹܻ ܟܼܾܻ**, a compendium of Dialectics, Physics, and Metaphysics or Theology, by Gregory Bar-Hebraeus. Syriac and Arabic in parallel columns. Imperfect at the beginning and the end. Paper, foll. 33. Sm. 8°. Finely written. Probably of the xvth Century.

**Or. 4051.** The New Testament, viz. the four Gospels,  
the Acts of the Apostles, the three Catholic Epistles

of the early Syrian Church, and the Pauline Epistles, according to the Peshitta version. Imperfect at the beginning. Written in the xiiith Century, and restored in the xviiiith. Paper, foll. 276. 4°.

**Or. 4052.** A fragment of the Gospel of St. Matthew, and the greater part of the Gospels of St. Mark and St. Luke, according to the Peshitta version; divided into lessons throughout. Paper, foll. 99. Sm. 4°. xiiith—xivth Century.

**Or. 4053.** The Psalms, according to the Peshitta version, divided into sections styled **॥** and **॥**, with short arguments ascribed to Theodore of Mopsuestia.—The Canticles, or Biblical hymns, viz. the first Song of Moses, the Song of Isaiah, and the second and third Songs of Moses.—Hymns and Prayers for various occasions.—**॥**, or “conclaves” for the Eucharist.—Hymns (**॥**), twelve in number, addressed to the martyrs, for the evening and morning of each week day; see also Or. 4059.—Paper, foll. 178. 4°. Dated A.G.R. 2113 (A.D. 1802).

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**Or. 4054.** The Psalms, according to the Peshitta version, with a Karshuni translation in parallel columns; divided into fifteen **॥**, with Ps. cli. (**॥**) at the end.—The Canticles, or Biblical hymns, the Nicene Creed, &c., also in Syriac and Karshuni (fol. 211b).—**॥**, a metrical discourse, in rhymed pairs, on Perfection, by Gregory Bar-Hebraeus.—Paper, foll. 240. 4°. xviiiith Century.

**Or. 4055.** The Psalms, divided into twenty Cathismata (according to the use of the Greek Church), followed

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by the Canticles, or Biblical hymns. Karshuni. Paper, foll. 137. Sm. 8°. Dated A.GR. 1959 (A.D. 1648).

**Or. 4056.** A Jacobite Lectionary for the whole year, from the Gospels, according to the Peshitta, and partly according to the Harklensian version. Paper, foll. 186. Folio. Dated A.D. 1788.

**Or. 4057.** **ܩܾܻܵܶܰ ܴܸܲܵܰ**, or "Prayer of the Ninivites," Nestorian Services in commemoration of the three days' fast of the Ninivites. Imperfect at the end. Vellum, foll. 142. 4°. xiiith Century.

**Or. 4058.** Another copy of the **ܩܾܻܵܶܰ ܴܸܲܵܰ**, with headings in coloured ornamental characters and various coloured designs. Imperfect. Paper, foll. 106. Long 8°. Fine Nestorian hand of the xiiith Century.

**Or. 4059.** I. **ܴܸܲܵܰ ܴܸܲܵܰ ܴܸܲܵܰ**, or "The Order of the Before and After," a Nestorian Service-book (see Badger, "The Nestorians and their Rituals," ii., p. 23). —A series of twelve Hymns (**ܴܸܲܵܰ**) addressed to the martyrs, for the evening and morning of the ferial days of the week; see also Or. 4053.—A series of hymns styled **ܴܸܲܵܰ ܴܸܲܵܰ ܴܸܲܵܰ**, invoking prosperity for the months of the year. This part is dated A.GR. 2130 (A.D. 1819).—II. A Nestorian Service-book containing the Offices of Ordination of Readers, Sub-deacons, Deacons, and Presbyters; also the Offices for the consecration of the altar and the Eucharistic vessels, and a shorter form of the above-mentioned Offices of Ordination. Dated 1885.—Paper, foll. 164. 4°.

**Or. 4060.** A Nestorian Sarcedotal, or Priest's Office-book, containing, among other pieces, fragments of

Or. 4061. Another Chaldaean (Romanist) Sacerdotal, containing (1) a Lectionary, for the days of the week, from the Pauline Epistles and the Gospels; (2) the Liturgy of the Apostles<sup>a</sup>; (3) Canons for the feasts (partly with a Karshuni translation in parallel columns); (4) **ܪܘܫܝܐ**, or dismissory hymns (on fol. 58b: **ܩܪܝܢ ܒܪ ܡܪܝ ܓ ܒܪ ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ** **ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ**); (5) **ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ**, or the Office of the washing of the feet; **ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ** **ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ**, the Office of Holy Baptism; (6) **ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ** **ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ**, the Office of the consecration of water according to the use of the Holy Catholic Church of Rome; (7) Prayers and benedictions, chiefly for women; (8) **ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ** **ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ**, and similar Offices for the removal of the ban of excommunication; (9) Offices for the sick and dying; (10) Office of complete absolution (**ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ**), which was administered at the time of death to all Christians who had helped to put down idolatry and heresy; (11) a similar Office of absolution administered **ܪ ܘ ܫ ܝ ܐ ܪ ܘ ܫ ܝ ܐ**

<sup>a</sup> Mār Addai and Mār Mārī.

**כָּלְבָן** - **וְתִּרְגַּעַת** גַּדְעֹנֶת **בְּנֵי** **בְּנֵי** **בְּנֵי** **בְּנֵי** **בְּנֵי** **בְּנֵי**  
**בְּנֵי**. — Paper, foll. 129. 8°. Dated A.G.R. 2162 =  
A.D. 1851.

**Or. 4064.** Choral Services for Compline (ርመልከት) of the days of the week, including a የጽሐት by Ephrem Syrus, and የአዲስ by Ephrem and Jacob of Serūg. Paper, foll. 54. Sm. 8°. xixth Century.

**Or. 4065.** Prayers for the seven daily canonical hours, by Philoxenus of Mabūg, Serapion, Paul the Simple, Abraham Kīdūnāyā, Isaiah of Scete, Isaac of Niniweh, and others: accompanied by the Psalms proper for each Service.—Praises of Mary, the Mother of God.—A collection of divers prayers, with some by Basil the Great and John Chrysostom at the end.—The last-named part is in Karshuni, the rest in Syriac.

Paper, foll. 203. Sm. 8°. Dated (fol. 81a) A.GR. 2032 (A.D. 1721).

**Or. 4066.** A small volume (imperfect at the beginning and the end), opening with prayers and adjurations uttered by the Blessed Virgin Mary, and also containing, among other portions, a prayer of Mār Cyprianus, and a hymn of Mār Elias, Metropolitan of Nisibis. The contents are mainly in Karshuni. Paper, foll. 37. 12°. xviiith Century.

**Or. 4067.** Nestorian Funeral Services for all ranks, consisting of ten **semblies**, or Sessions; **Lessons**, or Lessons from the Old and New Testaments; **Conciones**, or Conciones; and **Hymns**, or Hymns. Imperfect at the beginning and end. Paper, foll. 178. 4°. xvth Century.

**Or. 4068.** **אֶבֶד־יְשׁוּןִי**, a collection of fifty Poems on theological subjects, by 'Ebed-Yēshū', Metropolitan of Nisibis and Armenia. Paper, foll. 94. Sm. folio. xviith Century.

**Or. 4069.** A collection of works by 'Ebed-Yēshū', Metropolitan of Nisibis and Armenia, viz. (1) **Book of the Pearl**; (2) **The Book of the Pearl**, or "The Book of the Pearl," a theological work in five sections; (3) The well-known Catalogue of Syriac books **Book of the Pearl**; (4) Discourse on the computation of time (**Book of the Pearl**); (5) **Book of the Pearl**, by the same author, enumerating the principal

events in the life of our Lord. Dated A.GR. 2033 (A.D. 1722); restored A.GR. 2067 (A.D. 1756), and in the present century. Paper, foll. 123. Folio.

**Or. 4070.** *የኅጂል የኅጂል*, or *ተደጋጋሚነት የኅጂል* (both titles on fol. 191<sup>a</sup>), accounts of eleven Church Councils, beginning with the first Council of Nicaea, and ending with that of Florence. These are accompanied by extracts from the Annals of the Church of Rome. The work was originally translated from the Latin into Arabic, and afterwards from the Arabic into Syriac, by Joseph, Metropolitan of Amid, whose introductions are prefixed to the accounts of the Synods. See also Or. 2309, and Bedjan's edition (Paris, 1888). Paper, foll. 192. 8°. Dated A.D. 1823 = A.GR. 2134.

**Or. 4071.** Canons of the Apostles; imperfect at the beginning.—Fragment of a work, in heptasyllabic metre, on words (alphabetically arranged) which are similar in spelling but different in meaning, by Mār ‘Ebed-Yēshū‘ of Gāzartā (fol. 24<sup>a</sup>, Hoffmann, Opuscula Nestoriana, p. 49 sqq.).—Explanations of the different words in the preceding work, wanting a few lines at the beginning (fol. 31<sup>a</sup>, Hoffm., Opusc. Nest., p. 70 sqq.).—*የኅጂል*, or Enigmas (fol. 38<sup>b</sup>).—*የኢሳዬ እንዳደር ተደጋጋሚ ስነዎች መንፈሻ ገንዘብ የኅጂል የኅጂል የኅጂል የኅጂል* (fol. 45<sup>b</sup>).—A metrical discourse of Mār Isaac (of Antioch), profitable for solitaries (*መስቀል የኅጂል የኅጂል*, fol. 59<sup>b</sup>).—Recipes for eye-salves (fol. 65<sup>a</sup>).—*አልፋዊ የኅጂል የኅጂል ተደግኝነት የኅጂል*

<sup>a</sup> See Hoffmann, Opuscula Nestoriana, p. xxi.; also Cambridge Add. MS. 2812, fol. 29<sup>a</sup>.

**ܪܾܻܻܲܲܳܲܰ** (fol. 66b).—Fragment of a dictionary on synonymous terms (fol. 79a).—Another lexicographical fragment (fol. 82a).—Poems by Khamīs (fol. 91a). Discourse on the soul, entitled “The Bird” (**ܪܻܸܲܵܶܲܰ**), in dodecasyllabic metre, by the Patriarch John (or Aaron) bar Ma‘dānī (fol. 96a), followed by another metrical discourse of the same author on the “Way of the Perfect” (**ܪܻܸܲܵܶܲܰ ܪܻܸܲܵܶܰ**).—**ܪܻܸܲܵܶܰ ܪܻܸܲܵܶܰ**, a metrical discourse, in rhymed pairs, on Divine things and on Perfection, by Gregory Bar-Hebraeus, with the additions of Khamīs bar Kardāhē and Yēshū‘-yabh, Metropolitan of Arbel (fol. 107b); imperfect at the end.—Paper, foll. 150. 8°. Dated A.G.R. 1991 (A.D. 1680).

**Or. 4072.** The fourth volume of the Homilies of the priest Emmanuel bar Shahhārē on the Hexaemeron, or six days of Creation (originally 28 in number, but the first three are here wanting), composed partly in heptasyllabic, partly in dodecasyllabic metre. See also Or. 1300. Paper, foll. 303. Sm. 4°. xvith Century.

Or. 4073. **كتاب العلقم والهوى**, or "Book of the Vanities of the World," an ethical work in 51 sections, translated from the Spanish of Padre **أبي سليمان** into Arabic by Padre Rūfā'ēl, and from Arabic into Syriac by the Presbyter **سليمان** of Mosul, A.D. 1724 = A.GR. 2035. Paper, foll. 226. 8°. Dated A.GR. 2114 = A.D. 1804.

**Or. 4074.** The works (Epistles and Discourses) of John Sābā (on fol. 117b: (?)നുബിന ഏമ്പിന; see Wright's

<sup>a</sup> I.e. Didacus de Estella; see Antonio, Bibliotheca Nova, i., p. 283.

“Syriac Literature,” p. 109). Imperfect. Paper, foll. 119. Sm. 4°. xvth Century.

**Or. 4075.** A volume containing 24 metrical discourses of Isaac of Antioch. The first treats *ܒܪܢܫ*, and the last is a *ܩܕܝܫܐ ܩܛܠܐ*. This collection should be compared with that given in Assemani, *Bibliotheca Orientalis*, i. 214 sqq., and the discourses enumerated in Wright’s Catalogue and elsewhere. Paper, foll. 198. Sm. 4°. xviiith Century.

**Or. 4076.** The same collection of metrical discourses by Isaac of Antioch as is contained in the preceding number, though attributed to Isaac of Niniweh in a colophon at the end of the present MS. Paper, foll. 157. Sm. 4°. xviith Century; restored xviiith—sixth Century. The date (fol. 157b) A.G.R. 1999 (A.D. 1688) probably belonged to the MS. from which the more modern portion was copied.

**Or. 4077.** <sup>a</sup>*ܩܛܠܐ ܩܛܠܐ*, Discourses on Theological subjects, composed in heptasyllabic metre, and divided into three parts (each part being called *ܩܛܠܐ*), by Elias, Bishop of Pērōz-Shābhōr or al-Anbar. The first part is missing entirely, and the two extant parts are defective. Paper, foll. 246. Folio. xviith Century.

**Or. 4078.** A copy of the “History of Joseph,” consisting of discourses, in heptasyllabic metre, that had been attributed to St. Ephrem Syrus, but are now held to have been written by Balaeus. See the printed editions. Paper, foll. 141. 8°. xixth Century.

**Or. 4079.** *ܩܛܠܐ ܚոܪܐ*, “Butyrum Sapientiae,” or

<sup>a</sup> The same as Or. 4419, where see references; also contained in Cambridge Add. MS. 1995.

**ܪܾܻܻܲܵ ܴܻܸܻܰ**, "Butyrum Sapientiarum" (less correctly: **ܪܾܻܻܲܵ ܴܻܻܰܵ**, or "Sapientia Sapientiarum"), a compendium of the whole Aristotelian discipline, in three parts, by Gregory Bar-Hebraeus. Part I. contains the Logic, viz. the Isagōgē, Categories, De Interpretatione, Prior and Posterior Analytics, Dialectics, De Sophisticis Elenchis, Rhetoric, and Art of Poetry.<sup>a</sup> Part II. comprises the Physics, viz. De Auscultatione Physica, De Coelo et Mundo, De Generatione et Corruptione, De Fossilibus, De Meteoris, De Plantis, De Animalibus, and De Anima. Part III. treats on Metaphysics, viz. Philosophy and Theology, and on Ethics, Economics, and Politics. Paper, foll. 322. Large folio. Dated A.GR. 2120=A.D. 1809.—Foll. 316—322 contain an incomplete table of contents on small quarto paper leaves.

**Or. 4080.** **ܪܾܻܻܲܵ ܴܻܸܻܰ**, or "Mercatura Mercaturarum," an abridgment (by the author himself) of the **ܪܾܻܻܲܵ ܴܻܸܻܰ** of Gregory Bar-Hebraeus. Paper, foll. 118. Sm. 4°. xvth Century.

**Or. 4081.** **ܪܾܻܻܲܵ ܴܻܸܻܰ**, or "Book of Directions," the Nomocanon of Gregory Bar-Hebraeus, to which is appended a list of the author's works. Paper, foll. 168. Folio. Dated A.D. 1887.

**Or. 4082.** **ܪܾܻܻܲܵ ܴܻܸܻܰ**, the Ethics of Gregory Bar-Hebraeus, in four books, with index prefixed. Paper, foll. 205. Folio. Dated A.GR. 2194=A.D. 1883.—Fol. 205 is a fragment of a much earlier copy of this work.

**Or. 4083.** **ܪܾܻܻܲܵ ܴܻܸܻܰ**, or "Storehouse of Secrets,"

<sup>a</sup> The Poetica was printed by Prof. D. S. Margoliouth, *Analecta Orientalia ad Poetic. Aristot.*, pp. 118—139. For other MSS. of the whole, see Wright's Syr. Lit., p. 270.

a Commentary on the Old and New Testaments, by Gregory Bar-Hebraeus, viz. Pentateuch (fol. 1*b*), Chronological tables (fol. 72*b*), Joshua (fol. 75*a*), Judges (fol. 79*b*), Samuel (fol. 86*a*), Chronological tables (fol. 101*a*), Psalms (fol. 102*b*), Kings (fol. 174*a*), Chronological tables (fol. 192*a*), Proverbs (fol. 193*b*), Bar-Sira, i.e. Ecclesiasticus (fol. 197*a*), Ecclesiastes (fol. 200*b*), Song of Songs (fol. 203*a*), Wisdom (fol. 206*b*), Ruth (fol. 207*b*), Job (fol. 208*b*), Isaiah (fol. 214*b*), Minor Prophets (fol. 226*a*), Jeremiah (fol. 238*a*), Ezekiel (fol. 243*a*), Daniel (fol. 250*a*), Chronological tables (fol. 256*b*). — The four Gospels (fol. 259*b*), Acts of the Apostles (fol. 335*b*), the three Catholic Epistles of the early Syrian Church (fol. 346*a*), the fourteen Epistles of St. Paul (fol. 349*a*). — Paper, foll. 373. Folio. Dated A.D. 1884—7.

Or. 4084. *Ἄγιοι Ἀγάγοι*, a metrical discourse, in rhymed pairs, on Divine things and on Perfection, by Gregory Bar-Hebraeus, with the additions of Khamīs bar Kardāhē; Yēshū'-yahb, Metropolitan of Arbel (composed A.GR. 1763 = A.D. 1452); and Joseph II., Patriarch of the Chaldeans, of Tell-Kēfē (composed A.GR. 2009 = A.D. 1698). Paper, foll. 82. 8°. Dated A.D. 1871 = A.GR. 2182.

**Or. 4085.** The same work as the preceding, also having the additions of the three writers there mentioned, together with those of a fourth author; imperfect at the beginning.—**ܩܵܪܵܲܶܰ**, or Hymns.—Fragments of the Syriac Grammars of Elias of Nisibis and (the longer work of) John bar Zō'bī. Paper, foll. 130. 4°, xviith Century.

**Or. 4086.** **ܟܼܾܻܰ ܻܰܰ ܻܰܰ**, or “Book of the Speech of Wisdom,” a compendium of Dialectics, Physics, and Metaphysics or Theology, by Gregory Bar-Hebraeus.—**ܟܼܾܻܰ ܻܰܰ**, or “Book of the Dove,” a manual for ascetics, by the same author (fol. 33b), recently edited by G. Cardahi (Rome), together with a recension of the next piece.—Story relating to the childhood of Bar-Hebraeus, composed by himself (fol. 75b).—Grammar in four parts (**ܻܰܰܰܰ**) by the Presbyter Samuel Jamīl, of Tell-Kēfē (fol. 78b).—Metrical treatise on the punctuation (**ܻܰܰܰ ܻܰܰܰ**), by Joseph (or Yēshū‘-yabh) bar Malkon, Bishop of Mārdīn (fol. 129b, see Wright’s “Syriac Literature,” pp. 256-7).—Metrical Grammar of John bar Zō‘bī (fol. 145b, see Wright’s Cat., p. 117, col. 1).—Metrical tract, by the same, on **ܻܰܰܰ ܻܰܰܰ** (fol. 158a, Wright’s Cat., ibid.).—Metrical enumeration of the inflections (fol. 158b).—On the vowel-points Zelāmā ḫashya and Zēlāma pě-shīka (fol. 159a).—Poem on the letters of the alphabet, in heptasyllabic metre, by Khamīs (fol. 159b).—Paper, foll. 166. Sm. 4°. Dated A.D. 1806.

**Or. 4087.** **ܟܼܾܻܰ ܻܰܰ ܻܰܰ**, or “Book of the Speech of Wisdom,” by Gregory Bar-Hebraeus, in Syriac and Karshuni.—Question of Khamīs, the Nestorian, addressed to Rabban Daniel bar Hattāb (**ܪܻܰܰ**, but probably for **ܚܻܰܰ**), with the answer of the latter and the fuller answer of Gregory Bar-Hebraeus.—Metrical epistle of Denhā, Catholicus of the Nestorians, in reply to Gregory Bar-Hebraeus.—Three metrical discourses of Gregory Bar-Hebraeus, viz. (1) on Divine Love, (2) on the admirable constitution

of the Heavens (Աստվածաշնչի Եւ), (3) on the decease of the Patriarch John bar Ma'danī.—Two metrical discourses of John bar Ma'danī, viz. (1) on the Soul, and (2) on the Way of the Perfect.—Paper, foll. 98. Sm. 4°. Dated A.G.R. 1959 (A.D. 1648).

Or. 4088. The metrical Grammar of Gregory Bar-Hebraeus, including Section V. (De Vocibus Aequivocis); accompanied by the Scholia (see Martin, Oeuvres Grammaticales d'Abou'l-Faradj, &c., tome ii.; for the other Museum copies see the Catalogues of Rosen and Forshall and Wright). — Appended is the poem beginning  (see the edition of S. Samuel, Halle A.S., 1893). — Paper, foll. 102. 8°. Dated A.D. 1882.

Or. 4089. A work on Syriac Grammar in verse form (the headings of the different parts being also given in Karshuni) entitled ܣܼܾܻܸܻ ܒܼܻܻ, or “The Flower of Sciences,” by the Presbyter Jacob ܣܼܾܻܸܻ ܡܼܻܻ (of ܐܼܻܻ; see Sachau, Kurzes Verzeichniss... Syrischer Handschriften, no. 93. — Also see Or. 4438 in this List. — A metrical discourse on the Trinity and the Unity; alphabetical, two stanzas being assigned to each letter (beginning: ܣܼܻܻ ܗܼܻܻ ܘܼܻܻ ܻܻܻ). — Paper, foll. 74. Folio. xviiith Century.

**Or. 4091.** **መመረመስ ሚጽሐ,** or “Book of the Dove,” a manual for Ascetics, by Gregory Bar-Hebraeus (for other MSS. of this work in Syriac and Arabic, see Wright’s “Syriac Literature,” p. 277, note 1), in Karshuni. Paper, foll. 73. Sm. 8°. xviiith Century.

**Or. 4092.** A Karshuni work on Christian Ethics, ascribed to Simeon the Stylite, *junior* (?), of Antioch. Another copy is Or. 2322, where also see references. Paper, foll. 205. Sm. 4°. Dated A.D. 1803.

**Or. 4093.** **እመልኬ ዘጋ**, a treatise on Repentance, in three parts, translated into Arabic (having Karshuni form in the present MS.) from a European language, under the superintendence of a French Franciscan monk of the name of Joseph, in the year 1717 A.D. (See Or. 5079, which contains the same work in the Arabic character.) Paper, foll. 226. Sm. 4°. xviiith Century.

**Or. 4094.** **መመረመስ ፊል ቤቡስ መጽሐ,** a Karshuni translation of the well-known Syriac work **ፊል ሂሳብ** (i.e. *Causa Causarum*), attributed in the present MS. (fol. 201a) to Jacob of Edessa (see, however, Kayser’s German translation, “Das Buch der Erkenntniss der Wahrheit,” &c., pp. xix., xx.). The translator’s name, ‘Abd al-Nūr al-Amīdī, is given on fol. 2b; but the translation of only seven Makālāt is here given. Paper, foll. 202. Folio. Dated A.G.R. 2163=A.D. 1852=A.H. 1268.

**Or. 4095.** A manual of Medicine, partly derived from Persian, Turkish, Greek, and French sources, by the

Deacon Thomas. Karshuni. Paper, foll. 185. Sm. 4°.  
xixth Century.

Or. 4096. **કાર્ષુની માર્ગદર્શિકા રાખા**, a Dictionary of “Simple Medicaments” (a recension (colophon, fol. 329a) of a portion of Dā’ūd al-Anṭākī’s Taḍkirah), in Karshuni. Paper, foll. 330. Sm. 4°. xviiith Century.

**Or. 4097.** A Syriac and Arabic Lexicon (the Arabic taking the Karshuni form), compiled from the Lexicon of Bar-Bahlūl by the Maphrian Simeon al-Ṭūrānī. It is stated in the colophon (fol. 137b) that the compiler omitted the Greek words and only retained the Syriac ones; but this principle has not been consistently followed in the work itself. Paper, foll. 137. Sm. folio. Dated A.D. 1886.

**Or. 4098.** The Syriac and Arabic Lexicon of Hasan bar Bahlūl. Paper, foll. 394. Folio. Dated A.D. 1883.

**Or. 4395.** The Books of Isaiah, the Minor Prophets, Jeremiah, Ezekiel, Daniel, and Bel and the Dragon. Peshitta version, with Nestorian pointing. Some ornaments. Paper, foll. 224. Folio. Dated A.GR. 2124=A.D. 1813.

**Or. 4396.** The Books of Joshua, Judges, Samuel, Kings, Proverbs, Ecclesiastes, Ruth, Song of Songs, Ben Sira, and Job. Peshitta version, with Nestorian pointing. Some ornamentations. Paper, foll. 269. Folio. Dated A.GR. 2119=A.D. 1808.

**Or. 4397.** The first, second, and third Books of the Macabees, Chronicles, Ezra-Nehemiah, Wisdom, Judith, Esther, Susannah, and the Epistles of Jeremiah and Baruch (Peshitta, with Nestorian pointing), followed

|| by Tobit in a Syriac version made in 1818 from an Arabic version of the Vulgate, by a priest of the name of Petros Asmar, of Tell-Kēfē. Paper, foll. 267. Folio. Dated A.D. 1852.

**Or. 4398.** **ܩୁତ୍ର അഡା ഏ മିଲି ഫଳ അ ഗାନ୍ଧାର ഏ കହା ഏ യେ മ**, followed (fol. 21b sqq.) by 'Ebed-Yēshū' bar Bērīkhā's "Selection of Synodical Canons" (see Assem., Bibl. Orientalis, iii., pp. 332—351, and Mai, Scriptt. Vett. Nova Coll., x.). At the end (fol. 142a sqq.) are the following small pieces : 1. **പ୍ରଶନ୍ ଲିଳା** (questions relating to canonical rules). 2. **ପ୍ରଶନ୍ ଗ୍ରଂଥ ଲିଳା** 3. **ଅବାଦାର ଲିଳା** (beg. **ଏ ମାତ୍ର ଏ କାନ୍ତି ଲିଳା**). 4. **ଏ ଚାରି ଲାଙ୍କା ପ୍ରଶନ୍ ଗ୍ରଂଥ ଲିଳା** 4°. **ଏ ଚାରି ଲାଙ୍କା ପ୍ରଶନ୍ ଗ୍ରଂଥ ଲିଳା**. — Paper, foll. 152. 4°. Dated A.D. 1890.

**Or. 4399.** A Choral Service-book, described in the heading (fol. 1b) as: **ମାର . ଏ ମାର ମାର ଏ ମାର : ମାର ଏ ମାର ଏ ମାର ଏ ମାର**. First heading: **ମାର ଏ ମାର ଏ ମାର**. Imperfect at the end. Paper, foll. 578. Dated (fol. 377a) A.G.R. 1800 (A.D. 1489).

**Or. 4400.** An ancient copy of the Pentateuch according to the Peshitta, apparently of the viith or viiith Century, but restored A.D. 1684. The lectionary marks are also by a later hand. Vellum (but the later portions are on paper), foll. 178. Folio.

**Or. 4401.** A Glossary of a Modern Syriac dialect (Felihi). The copyist signs his name on fol. 258a as

መ.፩፻፲፭ የ፩፻፲፭ የ፩፻፲፭ የ፩፻፲፭, Eshai Malik Yonan  
Geog Tapa, Oroomiah, Persia. Paper, foll. 258. 4°.  
Dated A.D. 1890.

Or. 4403. I. Discourses and stories of Saints, in Karshuni (imperfect at the beginning): (a) a homily of St. Chrysostom ܩ. ܛ. ܪ. ܵ. ܵ. ܵ. ܵ. ܵ. ܵ. (fol. 7a); (b) a homily of Jacob of Serūg ܵ. ܵ. ܵ. ܵ. ܵ. (fol. 15b); (c) a tract, by Dionysius bar Ṣalībī, entitled ܵ. ܵ. ܵ. ܵ. ܵ. (fol. 30a; another copy is contained in Or. 2307; see Wright's "Syriac Literature," p. 248); (d) a eulogy ܵ. ܵ. ܵ. ܵ. ܵ. (fol. 95b); (e) ܵ. ܵ. ܵ. ܵ. ܵ. (fol. 105a; beg. ܵ. ܵ. ܵ. ܵ. ܵ.); (f) ܵ. ܵ. ܵ. ܵ. ܵ.

**መስቀል ወጪ መሐላል**<sup>a</sup> (fol. 112b).—II. The Canons of Dionysius bar Salibī (fol. 147a; compare Or. 4398, fol. 147b sqq).—Paper, foll. 185. 8°. Part I. belongs to the xiiith—xivth Century, and Part II. to the xviith Century.

**Or. 4404.** A collection of Lives of Saints, Martyrdoms, and stories of the Holy Cross, in the following order : The martyrdoms of Mār Cyriacus and his mother Julita (fol. 1b); the martyrdoms of Mār George, Antoninus **የጥላቻ ከዚያ** (*στρατηλάτης*), and the Empress Alexandra (fol. 16a); the story of the father of Mār George (fol. 24b); the martyrdom of Behnam, son of Sennacherib, and of Sarah his sister (fol. 26a); the story of Mār Micah, of Nuhadra (የኅርድ ገዢዎች ገጠናዎች ገዢ በመሰራገኘ ገዢ እና ስት ተደርሱ, fol. 46b); the story of Abraham Kidūnāyā (here, **አብራም ክይድናይያ**, fol. 57b); the story of Mār Ephrem (**አቶ ነፍረም ስምዕስ ስምዕስ** ማኅበን ስት በመሰራገኘ, fol. 73a); the story of the Apostles Matthew and Andrew (fol. 79b); the story of the eight (instead of the usual seven) sleeping children of Ephesus (fol. 87b); the story of Daniel **ዳንኤል** (beg. **አቶ ደንኤል ተስፋዎን ተስፋዎን ተስፋዎን**, fol. 98b); the story of John **ያኩስ ደንኤል** (beg. **አቶ የኩስ ደንኤል የኩስ ደንኤል**, fol. 111b); the martyrdom of Mār Ya'kub **የአክብ**, i.e. intercisis (fol. 121a); the story of the first finding of the Holy Cross by Protonicē, wife of the Emperor Claudius (fol. 128b); the story of the second finding of the Holy Cross by the Empress Helena after the Jews had taken it away from Simeon,

<sup>a</sup> I.e., the story of Hilaria, daughter of the Emperor Zeno and his wife Shams al-Munīr.

Bishop of Jerusalem, and hidden it (fol. 131*b*); the story of Mār Kardāg the martyr (fol. 141*b*); the story of the Cross of Christ, mocked by the Jews in the city of Tiberias in the days of the Emperor Zenon (fol. 166*b*). Paper, foll. 199. Folio. xixth Century.

**Or. 4405.** A Choral Service-book, beginning with a hymn on the Annunciation, and ending with a Karshuni hymn that is to be said Առաջ առաջ. The greater part of the MS. was written A.GR. 1999 (A.D. 1688), and the rest (fol. 69 sqq.) was written shortly after by the same hand. Some missing leaves at the beginning have been supplied by a recent copyist. Paper, foll. 87. 8°.

**Or. 4406.** The Syriac and Arabic Lexicon of Bar-Bahlūl. Paper, foll. 340. Folio. Dated A.G.R. 2196 (A.D. 1885).

Or. 4407. መ.ቤ.ሪ.ን.ሪ.ስ.ሪ. of Gregory Bar-Hebraeus.  
—A metrical composition by John b. Andrew (beg.  
አ.ብ.አ.ሪ.ስ.ሪ.ስ.ሪ.ስ.ሪ.; for other writings of  
this author see Wright's Cat., pp. 394, 395, &c.),  
followed by a series of metrical pieces, by Isaac of  
Antioch, and a poem by Jacob of Serūg on Ezekiel's  
vision.—Paper, foll. 194 (two columns to a page).  
Dated (fol. 157b) A.GR. 1887 (A.D. 1576); but a number  
of pages are quite recent.

Or. 4408. A book of Prayers in Karshuni, including  
**ଶ୍ରୀକର୍ଣ୍ଣମାତ୍ରା ପାଦ ପାଦିତା** (fol. 12b);  
**ଅନୁଷ୍ଠାନିକ ପ୍ରାପ୍ତି ପାଦିତା** (alphabetical, fol. 18a);  
**ପାଦିତା ପାଦିତା ପାଦିତା** (fol. 22b, this hymn being followed  
 by others of the same designation, for different occa-

sions); **አዲስ የዕለታዊ ሪፖርት በደንብ ዓይነት ተከራክር** (fol. 24b); readings at the occasion of a wedding and the burial of divers persons (fol. 26b sqq.); **አዲስ ገዢዎች ቤትኩል እና የተመዘገበ የሚሸጠው መሆኑን የሚያሳይ** (fol. 42b, this piece being followed by various other metrical compositions to be used on different occasions); **የአዲስ ዓይነት ተረጋግጧት** (fol. 65a, also followed by a number of similar pieces); **አዲስ ዓይነት ተረጋግጧት የሚከተሉት የሚከተሉት** (fol. 77b, followed by other pieces under the term **የሚከተሉት**); canons to be used at the Communion Service (fol. 93b); **አዲስ ዓይነት** (fol. 105b).—Paper, foll. 110. 12°. xvith—xviith Century.

Or. 4411. *Ὡς ἡλία*, or "Book of Rays," a compendium of theology, by Gregory Bar-Hebraeus. Paper, foll. 195. 8°. A.D. 1889.

**Or. 4412.** **ܪܾܻܸܲܶ ܻܸܰܵ ܻܸܰܶ** of Gregory Bar-Hebraeus.—A rhymed allegorical poem in 80 stanzas, by the same author, entitled **ܻܸܰܶ ܻܸܰܵ ܻܸܰܶ ܻܸܰܶ** (Carmen de Divina Sapientia; on the MSS. and editions, see Wright's "Syriac Literature," p. 280). The **ܻܸܰܶ ܻܸܰܵ ܻܸܰܶ** of the piece is given in the margin.—Paper, foll. 43. 8°. A.D. 1889-90.

**Or. 4413.** **ܪܻܸܲܶ ܻܸܰܵ ܻܸܰܶ** of Gregory Bar-Hebraeus, in Syriac and Arabic.—**ܻܸܰܶ ܻܸܰܶ** "Book of the Pupils of the Eyes," a compendium of the art of logic or dialectics, by the same author.—**ܻܸܰܶ ܻܸܰܵ ܻܸܰܶ**, a metrical discourse on faith, by Isaac of Antioch.—Paper, foll. 69. 8°. xixth Century.

**Or. 4414.** The book of Hierotheos: contents selected, arranged, and commented upon by Gregory Bar-Hebraeus. The preface is not given, and the work is incomplete at the end. Compare Or. 1017, fol. 120b sqq.; and see Wright's "Syriac Literature," pp. 76, 206, 277; also Forthingham, Stephen Bar Sudaili, p. 87, sqq. Paper, foll. 90. 8°. xixth Century.

**Or. 4415.** **ܻܸܰܶ ܻܸܰܶ**, or "Book of the Pearl," a theological work in five sections, by 'Ebed-Yēshū' Bar Bērīkhā. For references to Assemani's analysis of its contents, the edition of the text, and the Latin and English translations, see Wright's "Syriac Literature," p. 286. Paper, foll. 81. 12°. xvth—xvith Century.

**Or. 4416.** A Book of Funeral Services (**ܻܸܰܶ ܻܸܰܶ**), comprising (1) **ܻܸܰܶ ܻܸܰܶ** (fol. 1a;

**Or. 4417.** The Pentateuch in the Peshitta version, with Nestorian pointing. Paper, foll. 233. Folio. Dated A.D. 1804.

Or. 4418. **אֶלְיָהוּ בֶּן-מִתְּרָא אֲלֵיכָם-בְּנֵי-יִשְׂרָאֵל**, a book of 30 poetical compositions in the form of short Makāmāt, by Elias, a Chaldaean (Romanist) monk of the convent of Mār Hormizd. The colophon on fol. 92a informs us that the author himself wrote out a copy of his work in the month Nīsān of the year 1886, and from fol. 92b it appears that the present copy was made later on in the same year. Explanatory notes accompany the compositions. — Bar-Hebraeus on **אֲלֵיכָם-בְּנֵי-יִשְׂרָאֵל** (De vocibus aequivocis), forming Section V. of his metrical grammar (see Or. 4088). The present MS. is without the scholia. Paper, foll. 114. 8°. Also in a recent hand.

**Or. 4419.** Dissertations, in metrical form, mainly on religious subjects,<sup>a</sup> by Elias, Bishop of Pērōz Shābhōr

<sup>a</sup> See also Or. 4077.

or al-Anbar. The contents agree with the description found in Assemani, B. O., iii., pp. 258—60 of the **ܩܛܝܠܵܐ ܩܛܝܼܵܐ ܻܴܲܰ** mentioned by ‘Ebed-Yēshū’. See also Wright’s “Syriac Literature,” p. 230. Paper, foll. 199. Folio. A.D. 1882.

Or. 4420. የዚብ/ቤት የዕለታዊ ገዢዎች የዕለታዊ  
ፊልግ የዕለታዊ ገዢዎች በኋላ የዕለታዊ ገዢዎች,  
a book of Funeral Services, similar to the one de-  
scribed under Or. 4416. Paper, foll. 136. 8°. xviiith  
Century; but foll. 1—33 and some other leaves are  
quite recent.

**Or. 4421.** Another copy of the Services contained in the preceding number. Paper, foll. 119. xviiith Century; but some of the leaves are quite recent.

<sup>a</sup> On the kind of literature that is contained in this and the following number, and also on most of the authors here named, see Sachau, Über die Poesie in der Volkssprache der Nestorianer (Sitzungsberichte der Kön. Pr. Akad. der Wissenschaften zu Berlin, 1896, xi.); also Skizze des Fellichi-Dialects von Mosul, by the same author (Berlin, 1895); Mark Lidsbarski, Die neu-Aramaischen Handschriften der Kön. Bibliothek zu Berlin (Semitistische Studien, Heft 4/9). Compare also Guidi, Beiträge zur Kenntniss des neu-aramäischen Fellîhî-Dialektes (Z.D.M.G., xxxvii., p. 293 sqq.).

of the poems in this and the following number were members of the Roman Communion.—Paper, foll. 115. 8°. A.D. 1989 (for 1889).

**Or. 4423.** A book of Sacred Poems, similar to those described under the preceding number, the authors of compositions being the Priest **ئىنناشى سانجىن**, **ئىنناشى ئەمەنەن كەنارى**, the Priest **ئەللىخان** **ئەنەنەن** (writing in the year 1856), and the Priest **ئەسەنگىز**.—Paper, foll. 143. 8°. About the same date as the preceding number.

**Or. 4424.** **ئەللىخان** **ئەنەنەن** of Gregory Bar-Hebraeus, with additions by Khamīs bar Kardāhe; Yēshū'-yahb, Metropolitan of Arbel (A.GR. **يَسْرَىءَل** = A.D. 1452); Yūsuf II., Patriarch of the Chaldaeans of Tell-Kēfē (A.GR. **يَسْرَىءَل** = A.D. 1698); and the Priest **ئەسەنگىز** of **ئەنەنەن**. — **يَاكِتْرُون** **ئەنەنەن** **ئەللىخان** **ئەنەنەن** **ئەنەنەن** **ئەنەنەن**, by Yūsuf II., Patriarch of the Chaldaeans, composed in the year 1698 A.D.=2009 A.GR.—Paper, foll. 99. 8°. A.D. 1886.

**Or. 4425.** **بِرْكَاتُهُ مُوسَى لِيَتِيكُسْ** **بِرْكَاتُهُ مُوسَى لِيَتِيكُسْ** **بِرْكَاتُهُ مُوسَى لِيَتِيكُسْ**, the Book of Leviticus, in an Arabic (Karshuni) translation with Commentary, by an author of the name of Cyril (possibly Cyril, the 67th Patriarch of Alexandria, A.D. 1078—1092; or Cyril, the 75th Patriarch of the same see, A.D. 1235—1243. See Renaudot, Hist. Patr. Alex., pp. 449 and 576 sqq.).

<sup>a</sup> The same as Thomas Singārī in Sachau and Lidsbarki.

<sup>b</sup> The first **ئ** appears, however, to have been corrected into **ئ**.

The work is at any rate of post-Muhammadan date.  
Paper, foll. 139. 8°. A.G.R. 2137 (A.D. 1826).

**Or. 4426.** **መልቲት የኩስ ቅዱስን**, a Karshuni work in eight Maḳālāt, by the Maphrian Basil, also called Shem'ōn at-Tūrānī (see the next number; also Or. 2325). Paper, foll. 127. 8°. A.G.R. 2040 (A.D. 1729).

**Or. 4427.** **መልቲት ይከተል ሚስት ዘረሰ**, a Karshuni treatise (in 16 chapters) in defence of the doctrines of the Jacobites against the Nestorians and Romanists, by the author of the preceding work; composed A.D. 1724 (see no. 58 in Sachau, Kurzer Verzeichniss der Sachau'schen Sammlung syrischer Handschriften, Berlin, 1885). Paper, foll. 123. Folio. A.D. 1890.

**Or. 4428.** **ይኩስ መልቲት ቅዱስን**, by Gregory Bar-Hebraeus, in Karshuni. See Or. 4410.—Foll. 365—372 contain a number of stories in Syriac, beginning with **የአዲስ የነበሩ ፊዴራል የዕድገት ቅዱስን ገዢ**, and ending with **ቃልምን ገዢዎች ማስጠቅም ገዢ**. Paper, foll. 372. 4°. A.D. 1887.

**Or. 4429.** Portions of (**መልቲት**) the **መጽሐፍ ቅዱስን** (comp. Mai, Script. Vet. Nova Collectio, tom. 4, nos. 74 and 117), compiled by Petros al-Jamīl, Bishop of Melij, also known by the name of Severus al-Jamīl. The different portions are: (1) on **የአዲስ የነበሩ ፊዴራል የዕድገት ቅዱስን ገዢ**, by Petros al-Jamīl (**ማቴዔስ የበኩ**); (2) Confession of faith (**ጀትና የቤት**) of Severus of Antioch; (3) **የአዲስ የነበሩ ፊዴራል የዕድገት ቅዱስን ገዢ**; (4) **የአዲስ የነበሩ ፊዴራል የዕድገት ቅዱስን ገዢ**.

||**تُرْكِيَّةَ وَمَنْهُمْ مَنْ يَلْبِسُ ||** (5)  
 ||**تُرْكِيَّةَ وَمَنْهُمْ مَنْ يَلْبِسُ ||** (6)  
 ||**شَفَاعَةَ الْمُؤْمِنِينَ وَمَنْ يَلْبِسُ ||**  
 ||**مَنْهُمْ مَنْ يَلْبِسُ ||** (7)  
 .  
 ||**جَلْمَدَانَ وَمَنْهُمْ مَنْ يَلْبِسُ ||**  
 ||**لِعْنَةَ الْمُؤْمِنِينَ وَمَنْ يَلْبِسُ ||**  
 ||**مَنْهُمْ مَنْ يَلْبِسُ ||** (8) **تُرْكِيَّةَ وَمَنْهُمْ مَنْ يَلْبِسُ ||**  
**تُرْكِيَّةَ وَمَنْهُمْ مَنْ يَلْبِسُ ||**. The colophon at the end states that the MS. was copied A.D. 1890 from a codex that was written A.G.R. 1766 (A.D. 1455). Paper, foll. 80.

Or. 4430. **مَذَارِقُ الْمُؤْمِنِينَ وَمَنْهُمْ مَنْ يَلْبِسُ ||**  
**مَذَارِقُ الْمُؤْمِنِينَ وَمَنْهُمْ مَنْ يَلْبِسُ ||**, an account, in Karshuni, of the events which took place before the sessions of the Florentine Council of A.D. 1441. Paper, foll. 267. A.D. 1818.

Or. 4431. **كِتَابُ تَفْسِيرِ الْإِمَانَةِ الْكَبِيرَةِ**, Karshuni disputationes in seven sessions, held by Elias bar Shīnāyā with the vizir Abu'l-Kāsim al-Husain in A.D. 1026, preceded by a short letter to the secretary Abu'l-'Ala Ṣā'id ibn Sahl. See Wright's "Syriac Literature," p. 238 (where also the reference to Assem. B. O. is given), and compare the Paris Catalogue of Arabic MSS., fasc. i., no. 82, 10.—The Nicene Creed with a Commentary (كتاب تفسير الامانة الكبيرة), the text of the Creed being in Syriac, and the Commentary in Arabic. Paper, foll. 147. Dated (fol. 121b) A.D. 1704.

<sup>a</sup> For **تَحْمِيلَةَ الْمُؤْمِنِينَ**.

Or. 4432. **اَلْكِتَابُ الْمُكَفَّلُ لِعَلِيٍّ بْنِ مُحَمَّدٍ**  
**الْبَخْرَقِيِّ**, a work on the Horoscope, by Abū Ma'shar Ja'far ibn Muhammad al-Balkhī. Paper, foll. 84. A.D. 1890.

Or. 4433. **الارجوزة**, a metrical compendium of medicine, composed in the metre Rajez, by Ibn Sina, with the Commentary of Ibn Rushd; Karshuni, the heading being in the Arabic character. Paper, foll. 128. 8°. A.G.R. 2135 = A.D. 1825.

Or. 4434. Tracts on a fanciful classification of diseases according to the numerical value of names (**أَسْمَاءُ الْأَنْوَافِ وَالْأَسْمَاءُ الْمُكَفَّلَةُ**), forecasts of various kinds, dreams and their interpretation, and some remedial preparations (**الْأَسْمَاءُ الْمُكَفَّلَةُ وَالْمُنْتَهَى**). Paper, foll. 110. 8°. xixth Century.

Or. 4435. A book of Discourses for Festivals, by Yēshū' ibn Ibrāhīm ibn al-Yāmīn, of Malatia or Melitēne (**مَلَاتِيهُ الْمَلَاطِيَّةُ**), in the following order: (1) **مَنْتَهَى الْأَسْمَاءِ الْمُكَفَّلَةِ** (fol. 1b); (2) **مَنْتَهَى الْأَسْمَاءِ الْمُكَفَّلَةِ وَالْمُنْتَهَى** (fol. 20b); (3) **مَنْتَهَى الْأَسْمَاءِ الْمُكَفَّلَةِ وَالْمُنْتَهَى** (fol. 60b); (4) **مَنْتَهَى الْأَسْمَاءِ الْمُكَفَّلَةِ وَالْمُنْتَهَى** (fol. 66b); (5) **مَنْتَهَى الْأَسْمَاءِ الْمُكَفَّلَةِ وَالْمُنْتَهَى** (fol. 74b); (6) **مَنْتَهَى الْأَسْمَاءِ الْمُكَفَّلَةِ وَالْمُنْتَهَى** (fol. 84b); (7) **مَنْتَهَى الْأَسْمَاءِ الْمُكَفَّلَةِ وَالْمُنْتَهَى** (fol. 89a).—Paper, foll. 109. 8°. xixth Century.

Or. 4436. A collection of Karshuni tracts, imperfect at the beginning and the end. The extant headings are:

ଓৰুজ প্ৰকাৰ অধিকারী কৃষ্ণনাথ প্ৰকাশ কুমাৰ ও কুমাৰ  
(i.e. the history of the seven sleepers of Ephesus ;  
fol. 3b) ; **বৰ্ষা মুকুলাৰ বৰ্ষা ইত্যাদি** (fol. 15a) ; **বৰ্ষা মুকুলাৰ কৰ্ত্তৃত্ব কুমাৰ**  
(fol. 23b) ; **বৰ্ষা মুকুলাৰ কৰ্ত্তৃত্ব কুমাৰ ও কুমাৰ**, imperfect at the end (fol. 30b) ; on fol. 45a  
begins **বৰ্ষা কুমাৰ** (so in colophon on fol. 78a),  
not, however, agreeing with the **বৰ্ষা কুমাৰ** (published  
by Bezold in 1888), but with the Book of  
Adam and Eve, I. and ch. i. of II. (published in  
English by S. C. Malan). The latter part (foll. 64b  
[end]—78b) forms part of another but similar work,  
in which Gregory Theologus is mentioned. On fol. 79a  
begins a fragment headed : **ইত্যাদি কুমাৰ**  
**গুৱাহাটী মুকুলাৰ কুমাৰ** **কুমাৰ কুমাৰ**  
**কুমাৰ কুমাৰ**. Paper, foll. 81. 8°. Dated  
A.GR. 2021=A.H. 1121 (A.D. 1710). The MS. is badly  
written.

Or. 4437. Religious tracts of the Monophysite Church, including: *תְּהִלָּה תְּהִלָּה תְּהִלָּה תְּהִלָּה* (fol. 5a); *תְּהִלָּה תְּהִלָּה תְּהִלָּה תְּהִלָּה* (fol. 58a); questions and answers on theological terms (fol. 54a).—Appended is (fol. 109 sqq.) *תְּהִלָּה תְּהִלָּה תְּהִלָּה*. Paper, foll. 170. Dated (fol. 108b) A.GR. 2157 (A.D. 1846).

Or. 4438. **፳፻፲፭ ቤት**, a grammatical work, in verse form, by the Priest Jacob of **፳፻፲፭**, consisting mainly of various tables of inflections, in alphabetical order. The headings of the different parts are given

Or. 4439. A book of Sacred Chants. Imperfect at the beginning and the end. The principal extant headings are: **ମୁଦ୍ରା ପରିଚୟ** (fol. 10a); **ମୁଦ୍ରା ପରିଚୟ** (fol. 23b); **ମୁଦ୍ରା ପରିଚୟ** (fol. 59b); **ମୁଦ୍ରା ପରିଚୟ** (fol. 75b). Paper, foll. 118. 12°. xixth Century.

Or. 4440. The Nestorian Marriage Service, the different portions being: *የአዎን ትልቅ*, *የጊዜያን ዘዴቅ*,  
*የጥናን ትልቅ*, *የጥላን ዘዴቅ*, *የሸጋን ዝዴቅ*.  
Paper, foll. 50. 12°. A.G.R. 2158 (A.D. 1847).

embodying compositions by Ephrem Syrus; the Catholicos Timothy; Giorgis, Metropolitan of Nisibis; and others. The names of authors have, in several cases been erased (apparently from motives of Roman orthodoxy). Paper, foll. 170. xviiith Century (but foll. 1—14, 169—170 are quite recent).

Or. 4443. A Choral Service-book. Imperfect at the beginning and the end. The first extant heading (fol. 5a) is: இந் இங்கு ஏழை தூர் ஏழை குடியான் ஒன்றா. On fol. 52b: ஏழை வீரா என்றா... இந் தெவாந்தா ஏழை ஒன்றா குடியா; from there to the end of the MS., a series of Services under the heading of ஒன்றா குடியா ஏழை. Paper, foll. 16. 12°. xvth Century.

Or. 4444. A small volume containing: (1) a **רְבָשָׁן בְּרַבָּה**  
by **רְבָשָׁן בְּרַבָּה גִּתְּעֵן אֶלְעָזָר**; (2) a  
metrical composition: **רְבָשָׁן גִּתְּעֵן לְלִילָה** by Ephrem  
Syrus; (3) **רְבָשָׁן גִּתְּעֵן לְלִילָה** by Ephrem  
Syrus; (4) **רְבָשָׁן גִּתְּעֵן לְלִילָה** by Ephrem  
Syrus. Paper, foll. 68. 12°. A.G.R. 1983  
(A.D. 1672).

**Or. 4524.** Expositions on most of the books of the Old Testament, by Yēshū‘-dādh, Bishop of al-Haditha, in the following order: Genesis, preceded by a general introduction (fol. 1*b*), Exodus (fol. 61*a*), Leviticus (fol. 79*a*), Numbers (fol. 87*a*), Deuteronomy (fol. 96*b*), Joshua (fol. 107*a*), Judges (fol. 112*a*), Samuel (fol. 119*b*), Kings (fol. 138*b*), Bar Sira (fol. 162*b*), Ecclesiastes (fol. 169*a*), Song of Songs (fol. 176*a*), Ruth

(fol. 177b), Job (fol. 180b), Isaiah (fol. 190a), Minor Prophets (fol. 209a), Jeremiah (fol. 233b), Ezekiel (fol. 247a), Daniel (fol. 265a), Psalms (fol. 276b). The title of each exposition is **ጥርጉል**. The author's name has in most cases been erased, but it has been preserved in the heading of Joshua and a few other instances. See Wright's "Syriac Literature," pp. 220-221.—Paper, foll. 330. Folio. xvii—xviiiith Century.

**Or. 4525.** The Psalms, in the Peshitta version, provided with the arguments (**የእኩዬ**) of Theodore of Mopsuestia, and the canons of Mār Abha the Catholicos; followed by the songs of Moses and Isaiah, and a collection of Church hymns for Sundays and festivals, &c., by Narsai, Ephrem Syrus, Babai the Great, and others. Paper, foll. 127. Folio. xith Century.

**Or. 4526.** A volume containing: **የእብዳ-የሱስ የጠቅላላ** of 'Ebed-Yēshū' bar Bērikha (fol. 3b).—**አዲስ የጥርጉል** **የጥርጉል የጠቅላላ** **የጥርጉል የጥርጉል** of the same author (fol. 37a). — **የጥርጉል የጥርጉል** **የጥርጉል** **የጥርጉል** of Solomon of Khilāt or Akhlāt, Metropolitan of Pērath dě-Maishān or al-Baṣrah (fol. 54a); see Mr. Budge's edition, and compare Or. 5281. — A series of smaller pieces, notably: **የጥርጉል የጥርጉል** **የጥርጉል የጥርጉል** (fol. 155a); **ቍልፃፃፃ ... የጥርጉል** **የጥርጉል የጥርጉል** (fol. 176a); **የጥርጉል የጥርጉል** **የጥርጉል የጥርጉል** ... (fol. 190a); **የጥርጉል** **የጥርጉል** **የጥርጉል** **የጥርጉል** (fol. 196b); **የጥርጉል የጥርጉል** **የጥርጉል** **የጥርጉል** (fol. 196b); **የጥርጉል የጥርጉል** **የጥርጉል** **የጥርጉል** (fol. 196b).

204a); የሰጠናቸው ተኩስ ስነዎን የሰጠናቸው (fol. 210a); the story of የገዢ ተኩስ ሥነዎን (fol. 258b); the martyrdom of የተወሳኑ መጋቢት ወልደድ ሥነዎን (fol. 268a). — Paper, foll. 285. 8°. Dated A.G.R. 2038 (A.D. 1727).

Or. 4528. A volume containing the history of Joseph, the son of Jacob, by Basil of Cesarea (see also Or. 2316); the history of Jacob, the Egyptian recluse **አጠቃላይ ዘዴዎች ተስፋዎች እና የሚከተሉት**, fol. 26a); and a large number of short narratives, tracts in the form of questions and answers, &c. Paper, foll. 248. Sm. 8°. Dated (fol. 244a) A.G.R. 2048 (A.D. 1737).

Or. 4599. Services for the dedication of a church  
(**የኢትዮጵያ የጊዜ ማረፊያ ተብሎች ጥንቃቄ**),  
the Annunciation of Zecharias, the Annunciation of  
the Blessed Virgin, &c. Written by several hands.  
Paper, foll. 194 (two columns to a page). Folio.  
xiiiith-xivth Century. According to a note on the recto  
of the first leaf, the MS. changed hands A.G.R. 1994  
(A.D. 1683).

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*W*

**Or. 4600.** *ܒܼܾܻ ܻܰ ܻܻܻܻܲ ܻܻܻܰ ܻܻܻܰ*, Commemoration of the repentance of Niniweh, Commemoration of the Dead, &c. Paper, foll. 346 (two columns to a page). Folio. Probably xvth Century. According to a Karshuni note on the recto of the first leaf, the MS. changed hands A.GR. 1877 (A.D. 1566).

**Or. 4692.** Fragment of a manual on Church doctrine, largely in the form of question and answer. Paper, foll. 51. 8°. xviith—xviiith Century.

**Or. 4824.** A portion of a Jacobite Lectionary from the Gospels, the greater part consisting of consecutive lessons from St. John in the Harklensian version. Good writing of apparently the xith or xiith Century. Vellum, foll. 56. 12°.

**Or. 4951.** A volume containing the "Liturgy of the Nile" (see the printed edition, published by G. Margoliouth, Nutt, 1896), and Services to be used at the consecration of a church, the ordination of readers, subdeacons, &c. The prayers are for the most part in the Palestinian Syriac dialect, but several portions are in Greek in the Syriac character. The liturgical directions are in Karshuni. The ritual is that of the Malkite Church. Paper, foll. 70. Sm. 4°. Probably not later than the xiith Century.

**Or. 5020.** A copy of the Choral Service Book known as the "Octôêchus." Vellum, foll. 111. 8°. A.GR. 1491 (A.D. 1179).

**Or. 5021.** A fragment of the Life of St. Anthony.—The

Life of Paul of the Thebaid.—A letter of Anthimus.  
Vellum, foll. 34. 8°. A.GR. 1214 (A.D. 903).

**Or. 5265.** The Peshitta version of the New Testament,  
with Nestorian pointing. Vellum, foll. 288. 4°.  
A.G.R. 1556 (A.D. 1245).

**Or. 5281.** A volume containing (1) a fragment of a work of magic prayers, etc.; (2) a large portion of the Book of the Bee (ends with ch. 47 of Mr. Budge's edition). See also Or. 4526. Paper, foll. 146. Sm. 4°. xviiith Century.

Or. 5441. *ܙܼܾܻܻܰ ܠܻܾܻ ܙܼܾܻܻܰ ܠܻܾܻ ܻܻܻܲܰ*, a work on the union of the two natures in our Lord, by Babai the Great, directed against the Monophysites (see Wright's "Syriac Literature," p. 168). Paper, foll. 206. Apparently of the xivth Century.

**Or. 5442.** A work on astrology, written in a peculiar hand. Paper, foll. 153. Sm. 4°. Probably xvith-xviith Century.

**Or. 5443.** The “Paradise of Eden,” a collection of fifty poems on theological subjects, by ‘Ebed-Yēshū’ bar Bērikha, preceded by a list of the difficult words occurring in the work, together with explanations in modern Syriac. Paper, foll. 109. A.D. 1891.

**Or. 5463.** A volume containing 71 metrical discourses by Narsai. The metre is for the most part dodeca-syllabic, but some of the discourses (e.g. no. 16, fol. 92a; 17, fol. 97b; 21, fol. 117a) are hepta-syllabic (comp. Wright's "Syriac Literature," p. 58). After the 43rd discourse is the following colophon

(fol. 219b) : **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת**  
**בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** : **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת**  
**בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** : **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת**  
**בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** **בְּשַׁבָּת** . Then, at the head of the 44th  
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<b>أَنْتَ مَوْلَانَا</b> .	Or. 2299	<b>دِيْنُكُوكْ دَلْلَانْ</b> .	Or. 4411 (p. 35).
(p. 5).		<b>دِيْنُكُوكْ دَلْلَانْ إِلِيَّا</b> .	of the monk Elias. Or. 4418 (p. 37).
—————	Or. 2300	<b>دِيْنُكُوكْ دَلْلَانْ</b> .	Or. 4079 (p. 24).
(p. 5).		<b>دِيْنُكُوكْ دَلْلَانْ حَدَثُ الْعَالَمِ وَوَحْدَانِيَّةُ الْخَالِقِ</b> .	Or. 2317 (p. 9).
—————	Or. 4057	<b>دِيْنُكُوكْ دَلْلَانْ</b> .	Or. 2297 (p. 5) [besides several other copies of the Services for the Consecration of Churches].
(p. 18).		<b>دِيْنُكُوكْ دَلْلَانْ حَدَثُ الْعَالَمِ وَوَحْدَانِيَّةُ الْخَالِقِ</b> .	Or. 4434 (p. 42).
—————	Or. 4058	<b>دِيْنُكُوكْ دَلْلَانْ (دَلْلَانْ)</b> .	Or. 4412 (p. 36).
(p. 18).		<b>دِيْنُكُوكْ دَلْلَانْ</b> .	Or. 4091 (p. 29). See also <b>دِيْنُكُوكْ دَلْلَانْ</b> .
—————	Or. 4600	<b>دِيْنُكُوكْ دَلْلَانْ</b> .	Or. 4432 (p. 42).
(p. 48).		<b>دِيْنُكُوكْ دَلْلَانْ</b> .	Or. 4060 (p. 19).
<b>أَمْوَالُ مُوسَى وَصَلَوةُ الْمَسْلِيمِ</b> ;	use of Mosul. Or. 4399 (p. 31).	<b>دِيْنُكُوكْ دَلْلَانْ</b> .	Or. 4443 (p. 45).
<b>أَمْوَالُ مُوسَى ... دِيْنُكُوكْ</b> .	Or. 4526 (p. 46).	<b>دِيْنُكُوكْ دَلْلَانْ</b> .	Or. 2296 (p. 5).
—————	Or. 5281 (p. 49).	<b>دِيْنُكُوكْ دَلْلَانْ لِيْلَانْ</b> .	for Pentecost. Or. 4060 (p. 19).
<b>أَمْوَالُ مُوسَى دِيْنُكُوكْ</b> .	Or. 4422 (p. 38).	<b>دِيْنُكُوكْ دَلْلَانْ</b> .	Or. 2296 (p. 5).
<b>أَمْوَالُ مُوسَى دِيْنُكُوكْ</b> .	Or. 4077 (p. 24).	<b>دِيْنُكُوكْ دَلْلَانْ</b> .	Or. 2296 (p. 5).
—————	Or. 4419 (pp. 37, 38).	<b>دِيْنُكُوكْ دَلْلَانْ</b> .	Or. 4061 (p. 19).
<b>أَمْوَالُ مُوسَى دِيْنُكُوكْ</b> .	Or. 4089 (p. 28).		
—————	Or. 4438 (p. 43).		
<b>أَمْوَالُ مُوسَى دِيْنُكُوكْ دِيْنُكُوكْ</b> .	Or. 4073 (p. 23).		
<b>أَمْوَالُ مُوسَى دِيْنُكُوكْ</b> .	Or. 4090 (p. 28). See also <b>دِيْنُكُوكْ دِيْنُكُوكْ</b> .		
<b>أَمْوَالُ مُوسَى دِيْنُكُوكْ</b> .			
<b>أَمْوَالُ مُوسَى دِيْنُكُوكْ</b> .	Or. 4081 (p. 25). See also <b>دِيْنُكُوكْ دِيْنُكُوكْ</b> .		
<b>أَمْوَالُ مُوسَى دِيْنُكُوكْ</b> .			
<b>أَمْوَالُ مُوسَى دِيْنُكُوكْ</b> .	Or. 2324 (p. 12).		

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|-----------------------|---|---|--|
| אַתָּה תְּבִרְכֵנִי . | Or. 4600<br>(p. 48).                                | אַתָּה תְּבִרְכֵנִי .                                 | Or. 4526 (p. 46).  |
| אַתָּה תְּבִרְכֵנִי . | Or. 4416 (pp.<br>36, 37).                           | אַתָּה תְּבִרְכֵנִי .                                 | Or. 4069 (p. 21).  |
|                       | Or. 4420 (p.<br>38).                                | אַתָּה תְּבִרְכֵנִי .                                 | Or. 4413 (p. 36).  |
|                       | Or. 4421 (p.<br>38).                                | אַתָּה תְּבִרְכֵנִי .                                 | Or. 4071 (p. 22).  |
| אַתָּה תְּבִרְכֵנִי . | Or. 4059 (p. 18).                                   | אַתָּה תְּבִרְכֵנִי .                                 | Or. 4431<br>(p. 41).   |
| אַתָּה תְּבִרְכֵנִי . | Or. 4060 (p. 19).                                   | אַתָּה תְּבִרְכֵנִי .                                 | Or. 4436<br>(p. 43).   |
| אַתָּה תְּבִרְכֵנִי . | Or. 4061 (p. 19). See also אַתָּה<br>תְּבִרְכֵנִי . | אַתָּה תְּבִרְכֵנִי .                                 | Or. 3311 (p. 15).  |
| אַתָּה תְּבִרְכֵנִי . | Or. 4061 (p. 19).                                   | אַתָּה תְּבִרְכֵנִי .                                 | וְכָל־אֶת־<br>מִצְרַיִם וְכָל־<br>אֶת־<br>מִצְרַיִם .                |
| אַתָּה תְּבִרְכֵנִי . | Or. 4086 (p. 27).                                   | וְכָל־אֶת־<br>מִצְרַיִם וְכָל־<br>אֶת־<br>מִצְרַיִם . | וְכָל־אֶת־<br>מִצְרַיִם וְכָל־<br>אֶת־<br>מִצְרַיִם .                |
| אַתָּה תְּבִרְכֵנִי . | See אַתָּה<br>(אֲתָה) תְּבִרְכֵנִי .                | וְכָל־אֶת־<br>מִצְרַיִם וְכָל־<br>אֶת־<br>מִצְרַיִם . | וְכָל־אֶת־<br>מִצְרַיִם וְכָל־<br>אֶת־<br>מִצְרַיִם .                |
| אַתָּה תְּבִרְכֵנִי . | Or. 2300 (p. 6).                                    | וְכָל־אֶת־<br>מִצְרַיִם וְכָל־<br>אֶת־<br>מִצְרַיִם . | וְכָל־אֶת־<br>מִצְרַיִם וְכָל־<br>אֶת־<br>מִצְרַיִם .                |
| אַתָּה תְּבִרְכֵנִי . | Or. 4054<br>(p. 17).                                | וְכָל־אֶת־<br>מִצְרַיִם וְכָל־<br>אֶת־<br>מִצְרַיִם . | וְכָל־אֶת־<br>מִצְרַיִם וְכָל־<br>אֶת־<br>מִצְרַיִם .                |
|                       | Or. 4071<br>(p. 23).                                |   |  |
|                       | Or. 4084<br>(p. 26).                                |   |  |
|                       | Or. 4085<br>(p. 26).                                |   |  |
|                       | Or. 4424<br>(p. 39).                                |   |  |
| אַתָּה תְּבִרְכֵנִי . | Or. 4069 (p. 21).                                   | אַתָּה תְּבִרְכֵנִי .                                 | against those who<br>deny St. Paul's revelation. Or.<br>2313 (p. 8). |

- ગુરૂદાન ગુરૂત્વાન.** Or. 4086  
(p. 27).
- ગુરૂપુરિય ગુરૂત્વાન.** Or. 4069  
(p. 21).
- 
- Or. 4415  
(p. 36).
- 
- Or. 4526  
(p. 46).
- ગુરૂપુરિય ગુરૂત્વાન ગુરૂત્વાન.**  
Or. 2325 (p. 12).
- 
- Or. 4426 (p. 40).
- ગુરૂપુરિય સર્વાદ** (Jacobite  
theology). Or. 2320 (p. 10).
- ગુરૂપુરિય રામાન શલ્યાન.**  
Or. 4061 (p. 19).
- ગુરૂપુરિય સર્વાદ.** Or. 2324  
(p. 12).
- ગુરૂપુરિય સંદેશ પર્વત.** Or.  
2324 (p. 12).
- ગુરૂપુરિય દાના પર્વત.** Or.  
4094 (p. 29).
- 
- ગુરૂપુરિય ગલીગ ગુરૂત્વાન** (Syriac  
and Arabic). Or. 3652 (p. 16).
- 
- Or. 4086  
(p. 27).
- 
- (Syriac  
and Karshuni). Or. 4087 (p. 27).
- 
- Or. 4412  
(p. 36).
- 
- Or. 4413  
(p. 36).
- ગુરૂપુરિય કાન્દુનાન** (ગુરૂત્વાન). Or. 2309 (p. 7).

- ગુરૂપુરિય રામાન**  
(ગુરૂત્વાન, same work as  
the preceding). Or. 4070 (p. 22).
- ગુરૂપુરિય ગુરૂત્વાન** (of Apostles).  
Or. 4398 (p. 31).
- ગુરૂપુરિય** of Eusebius, Bishop of  
Palestine. Or. 4444 (p. 45).
- ગુરૂપુરિય બિન ગુરૂપુરિય વાલા.**  
Or. 4427 (p. 40).
- ગુરૂપુરિય તારીખ (અનુષ્ઠાન).**  
Or. 4437 (p. 43).
- ગુરૂપુરિય રામાન.** Or.  
4059 (p. 18).
- ગુરૂપુરિય હા.** See **બબ્બ પર્વત હા.**
- ગુરૂપુરિય ગરૂડાન ગુરૂત્વાન.**  
Or. 2307 (p. 7).
- 
- Or. 4403 (p. 32).
- ગુરૂપુરિય રામાન.**  
Or. 2302 (p. 6).
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- Or. 2303 (p. 6).
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- Or. 4068 (p. 21).
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- Or. 4069 (p. 21).
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- Or. 5443 (p. 49).
- ગુરૂપુરિય** (discourse on the soul).  
Or. 4071 (p. 23).
- 
- Or. 4087 (p. 28).
- ગુરૂપુરિય ગુરૂત્વાન.** Or. 3335  
(p. 15).

- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 4060 (p. 19).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 4424 (p. 39).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 4403 (pp. 32, 33).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 4403 (p. 32).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 2084 (p. 3).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 2084 (p. 3).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 2695 (p. 14).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 2442 (p. 13).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 4061 (p. 19).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 4080 (p. 25).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 4088 (p. 28).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** See **أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.**
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 4087 (p. 28).
- كتاب تفسير الامانة الكبيرة** (on the Nicene Creed). Or. 4431 (p. 41).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي** (on the Nicene Creed). Or. 4437 (p. 43).
- تسهيل المذافع في الطب**. Or. 2324 (p. 11).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 2308 (p. 7).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 4526 (p. 46).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 4428 (p. 40).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 3337 (p. 16).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 4526 (p. 46).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 3337 (p. 15).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي.** Or. 4428 (p. 40).
- أَنْتَ مَوْلَانِي وَمَوْلَى مَوْلَانِي** of Thomas of Margā. Or. 2316 (p. 9).
- Astrology.** Or. 5442 (p. 49).
- Book of Paradise, Illustrations of the.** Or. 2311 (p. 8).
- Cross of Christ; story of.** Or. 4404 (p. 34).
- Divine Love, poem on, by Bar-Hebraeus.** Or. 4087 (p. 27).

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|--|---|
| Ephesus, sleepers (eight <sup>a</sup> instead of seven). Or. 4404 (p. 33). | Nile, Liturgy of (Palestinian Syriac). Or. 4951 (p. 48).    |
| Ephesus, seven sleepers of. Or. 4436 (p. 43).                              | Physiologus (in Karshuni). Or. 2326 (p. 12).                |
| Glossary of Modern Syriac. Or. 4401 (p. 31).                               | Picture of Christ, story of. Or. 2326 (p. 12).              |
| Medicine, manual of. Or. 4095 (p. 29).                                     | Trinity and Unity; metrical discourse on. Or. 4089 (p. 28). |

<sup>a</sup> See also Cambridge Add. MS. 2020, fol. 121a sqq.

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## CORRIGENDA.

On p. 5, under Or. 2297, omit "The first part of," at the beginning of the description.

On p. 47, under Or. 4599, instead of "Services for the dedication of a church," read "A Choral Service-book, containing:—"

On p. 60, col. 2, after **ରଧ୍ୟାମ୍ବନ ରୂପା**, omit the words in [ ], and add "Or. 4599 (p. 47)."



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